O not to-day, think not upon the fault
My father made in compassing the crown!

In conjectural criticism, as in mechanicks, the perfection of the art, I apprehend, consists in producing a given effect with the least possible force. TYRWHITT.

I think Theobald's reading preferable to that of Tyrwhitt, which the editor has adopted: for if the opposed numbers did actually pluck their hearts from them, it was of no consequence whether they had or had not the sense of reckoning. M. MASON.

The ingenious commentator seems to forget that if the sense of reckoning, in consequence of the King's petition, was taken from them, the numbers opposed to them would be no longer formidable. When they could no more count their enemies, they could no longer fear them. It will be the lot of few critics to retire with advantage gained over the remarks of my lamented friend Mr. Tyrwhitt. STEEVENS.

The old reading appears to be right. The King prays that his men may be unable to reckon the enemy's force, that their hearts (i. e. their sense and passions) may be taken from them: that they may be as brave as a total absence of all feeling and reflection can make them. An explanation which seems to be countenanced by the old quarto. KITSON.

In King John, edit. 1632, these words [*i/and ot:* See the preceding note by Mr. Tyrwhitt.] have again been confounded:

** Lord of our presence, Angiers, and *ifyou,"*

instead of—of you. The same mistake has, I think, happened also in Twelfth-Night, folio, 1623:

fc* For, such as we are made *ifsiich* we be."

Where we should certainly read—

" For such as we are made *of,* such we be."

In the subsequent scene we have again the same thought. The Constable of France, after exhorting his countrymen to take horse, adds—

" Do but behold yon poor and starved band,
te And your fair show shall *suck atvay their souls,*
" Leaving them but the shales and husks of men."

In Hall's Chronicle, Henry IV. fol. 23, we find a kindred expression to that in the text: " Henry encouraged his part so, that *they took their hearts to them,* and manly fought with their enemies."

A passage in the speech which the same

chronicler has put into Henry's mouth before the battle of Agincourt may also throw some light on that before us, and serve to support the emendation that has been made: " Therefore putting your only trust in him, let not *their multitude feare your hearts* nor their *great number abate your courage.*"